



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

A First Course in Philosophy. JOHN E. RUSSELL. New York: Henry Holt and Company. 1913. Pp. 295.

This is an unpretentious little work, but a serviceable one. It is, as the author states, "the outgrowth of more than twenty years of teaching;" and this remark is a good commentary on the nature of the work. We have heard of Professor Russell's stimulating teaching from some of his former pupils; it was not a matter of surprise, therefore, to find that the work fulfils its aim, that is, "to meet the wants of students who are young in the study of philosophy." The style, almost conversational, one might say, goes to show that the book is the result of teaching and that its aim is to serve as a teachable compendium in introductory courses in philosophy.

As for the contents of the book, it may be at once noticed that it differs but little from the typical "introduction to philosophy." We find the divisions and subdivisions characteristic of first books in philosophy. An introduction, with a discussion of the relation of philosophy and science, and of philosophy and religion: part first, "The Problem of Reality"; part second, "Epistemology"; part third, "The Problem of Conduct";—such is, in outline, the plan of the book. The author has been content to sketch only the larger problems, and so avoids the danger of crowding too many subsidiary points into a volume of introductory nature. The consequent over-simplification is, of course, unavoidable in books of this type.

There is, on the whole, little to distinguish this book from most works of the kind. The doctrinal traditions are treated in the familiar manner: idealism is balanced against realism, monism against pluralism, and so on. As a sign of the times, however, it is interesting to note that pragmatism occupies a goodly share of the book. The reviewer's reaction to this "First Course in Philosophy" is similar to his reaction to the great majority of books of this kind. It appears that the purposes and limitations of first books in philosophy render inevitable the arrangement of the material in a set of mutually opposed and contrasted doctrines. Of course, such oppositions are matters of history; but the introductions to philosophy solidify the more fluid contrarities of history into a bristling array of pros and cons. The beginner in philosophy will not fail to note that for every "pro" there is apparently an equally convincing "con." And mediating doctrines will seem suspicious because they seek to reconcile what must seem, from the very form of presentation, so patently irreconcilable. The student is likely to feel that he must either make a choice between these "either-ors," or feel depressed to discover that his novitiate in philosophy ends with a disheartening residual array of irreconcilable oppositions. What shall it be—monism or pluralism? Or "monistic-pluralism" or "pluralistic-monism"? It is not surprising that to so many beginners philosophy appears artificial.

There is, of course, no denying that certain attitudes towards problems continually recur, that problems persist, and that the solutions offered generally turn out to be variations on the old themes that stood contrasted

centuries ago. But the "either-ors" of philosophy somehow do not appear so formidable when scrutinized in the light of the history whose product they are; yet there seems to be inherent in the nature of first books in philosophy the necessity of presenting philosophical doctrine as a sequence of hard-and-fast, mutually contradictory solutions of problems. And for the pupil, the issue is apt to be predetermined by the exposition of alternatives. The study of philosophy may appear to him to be a search for the best solutions that history affords, rather than a search for the problems to be solved. It is to Professor Russell's credit that, in so far as was possible, he has striven to obviate such unfortunate results by occasional excursions into history, by the stimulus to independent thinking that he has tried to give by a colloquial and somewhat popular style of treatment, and by refraining from closing the debate.

ALBERT BALZ.

UNIVERSITY OF VIRGINIA.

JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. September, 1914, *Essai sur l'interprétation sociologique des phénomènes conscients* (first article: pp. 225-250): D. DRAGHICESCO. - ". . . psychology, in so far as it is a science of the individual, is impossible, or is confounded more and more with biography." The study of the superior psychical phenomena belongs to sociology. The author's thesis is that "consciousness represents the inter-individual relations organized in society." Reflective consciousness is a social phenomenon; its genesis is to be sought primarily in suffering, in the inhibition of the unrestrained manifestations of the instincts; the chief rôle in this process is that of primitive religion, with its infliction of pain through ritualistic flagellation, its opposition to and regulation of instinct, thus disengaging consciousness from the milieu of physiological life. *La pensée russe présente-t-elle des tendances originales en philosophie* (pp. 250-284): N. SELIBER. - Final article, concluding with the reiteration that the point of departure of Russian philosophy is characteristically social, moral, and tinged with mysticism. *Expliquer et comprendre* (pp. 285-295): RENÉ PAUGOT - Science enables us to comprehend phenomena only in the sense that it enables us to think together many facts, to connect them in the mind without confusing them. *Analyses et comptes rendus*. Dr. Gustave le Bon, *La vie des vérités*: A. PENJON. F. Pillon, *Année philosophique*: JULES DELVAILLE.

REVUE PHILOSOPHIQUE. October, 1914. *Essai sur l'interprétation sociologique des phénomènes conscients* (pp. 305-44: concluding article): D. DRAGHICESCO. - "The special life of the conscious 'me,' of the reflective personality" is attributable to two great forces, "religion and politico-economic activity." The root of the politico-economic life lies in war and servitude. The suffering caused by these and the resultant unity and co-